

# A YOUNG MAN AND TEN ACRES

By Intensive Farming H. M. Howard  
Makes His Little Farm, With His Greenhouses, Produce \$10,000 Each Year

By E. L. YARRINGTON, HARRISBURG, PA.

There is a man in West Newton, Mass., who is making a good living for himself and his family on ten acres. This is not of thing, no doubt, would seem impossible to the farmer of the great West, and his hundreds of acres of rolling prairies, but intensified farming is proving the salvation of New England. The achievements of this West Newton man—his name is H. M. Howard—have placed him in the front ranks of the advocates of that sort of farming which means raising as much on ten acres as under old style methods was raised on fifty. Mr. Howard is in demand as a speaker at farmers' institutes and similar gatherings, and his farm is known all over New England, and far beyond.

Mr. Howard is a young man, and is putting into practice the knowledge he received during a course of study at the State Agricultural College at Amherst, supplemented by practical experience on farms and market gardens in the vicinity of Boston. He is able to make his ten acres yield more than \$10,000 worth of produce, or over \$1000 an acre, in a single season. Many market gardeners consider that they are doing well when they get a yield amounting to \$500 an acre, but Mr. Howard is by no means satisfied with twice that amount, and expects to do considerably better than he has been able to do thus far.

Sunny Slope, as the little farm is called, is near the Brae Burn Golf Club in a very pleasant section. The land slopes away from the road in such a way as to insure good drainage, and is cultivated in the most thorough manner, sometimes as many as thirty men being at work on the ten acres.

Mr. Howard began with almost no money, taking a five-year lease of the property, which he subsequently purchased, as he began to prosper in his venture. Lettuce in the hotbed and in the open field has been the leading crop. Indeed, lettuce has proved a mortgage lifter in the case of many a New England truckman. The returns from lettuce are sometimes enormous, although it is only fair to say that they are sometimes small. A head of lettuce takes a square foot of ground and two full crops may be grown on the same field. The price varies from one-half cent to six cents a head at wholesale, but nobody can foretell the price with accuracy, nor is it safe to estimate the profits until the money is in hand. Sometimes a hailstorm will ruin a crop which was just ready to pick. The two most important factors which affect the business are the weather and the condition of the market.

"No young man," said Mr. Howard, "should think of going into the market garden business if he is afraid of water or mud. The work of transplanting and often that of harvesting, as well, must be done when the weather is far from agreeable. The prices of garden produce often are highest just after a season of bad weather, and the wise gardener is alert to take advantage of the fact.

"The market," continued Mr. Howard, "is always best when supplies are coming in slowly. The earlier we can get the bulk of our crop to market the more money we can make. I am striving to produce all that can be produced on one piece of land the size of this in one season. Nature strives to cover the ground with plants of some kind, and if we farmers can cover it with edibles we ought to receive the reward due for our labor and time."

Spinach is a prominent crop at Sunny Slope, and wonderful crops have been produced—as many as 1,600 bushels to an acre, selling at twenty-five cents a bushel. Other profitable crops are radishes, tomatoes, beans, cauliflower, corn and celery.

There are seasons when the Boston market calls for unusually large quantities of certain vegetables. In May and June, for instance, lettuce and spinach have the call. On June 17 and July 4 there is a tremendous demand for green peas and strawberries, while at Thanksgiving time everybody wants celery to grace the festive board. It is a wise gardener who keeps these facts in mind, and no little of the success which has come to Mr. Howard has been due to the fact that he has watched the market with an eagle eye and has calculated the extent of its demands far in advance.

The water supply is an important question on a farm like that owned by Mr. Howard, who has both town water, which comes to his place under high pressure, and a system of his own, the water being pumped from a well by a hot air engine.

Many farmers make a serious mistake by not keeping accurate accounts. They might profitably take a leaf from the diary of the owner of Sunny Slope, who is so systematic in this respect that he is able to tell the amount of profit in a single hill of beans, which he places at fifteen cents, and the average of each tomato vine, the amount being thirty cents. Now, a tomato plant that looks like thirty cents is no joke, and so satisfactory a profit is secured only by using immense amounts of

fertilizer and by the most thorough cultivation.

During the winter Mr. Howard lays out a plan for the coming season's work in a book, and follows it as closely as possible day by day throughout the season. He is like the manager of a great factory, and regards his farm in much the same way that a manufacturer does his plant. He employs a good many Italians for the field work, and much of the weeding is done by hand. When the vegetables are gathered they are carefully picked over and cleaned, so that they will go to the market presenting an attractive appearance.

Mr. Howard's activities are not confined to the summer months, for he has several large greenhouses, which occupy much of his attention during the winter. He formerly grew violets extensively, but is now going more largely into the production of winter vegetables. Greenhouse plants are costly, and Mr. Howard's houses have been built one at a time, as his success with vegetables grown in the open has warranted the increased investment.—New York Tribune.

## What a Wife Needs is Brains

By WINFRED BLACK.

Mr. Charles M. Schwab says the ideal wife is the wife who can cook, darn and make good coffee.

Right you are, Mr. Schwab—when the ideal husband of that ideal wife is the ideal man who chops the wood, blacks his own boots and comes home from down town early on purpose to get the furnace ashes sifted before it's too dark to see in the basement. The ideal wife for any man in any station in life is a woman who has brains enough and sense enough and adaptability enough to do whatever work it is her duty to do in her own particular station in life or the station to which her husband's position entitles her.

The woman who marries a poor man and refuses to learn the things that a poor man's wife ought to know is just as silly and as selfish and of as little consequence in the world as the woman who marries a rich man and doesn't know enough to learn how to live up to her position.

Mrs. Stuyvesant Fish probably never cooked a meal in her life—but from the caustic good sense of some of her recent remarks on the woman question, I'll wager that she could learn how to do it in just about three days if she had to.

And she'd cook it right, too, and have the time of her life doing it, and the steak would be broiled and not fried, and the coffee would taste like coffee and not like dishwasher. It isn't going to school in the kitchen that makes a good housekeeper, Mr. Schwab, any more than it's running errands in an office that makes a good business man.

The first requisite for any kind of success in any walk of life is brains. The woman who has brains enough can learn to cook and to cook well when the time comes that she ought to learn it.

What on earth would you do with a cook for a housekeeper, Mr. Schwab, in your present condition in life? A woman who is married to a man of your success and money has no more business to cook her husband's meals than her husband would have to take time from his great business interests to kindle the furnace fire and sweep off the front sidewalk.

Every station in life has its simple, perfectly defined duties. Women can't escape any more than men from the complicated system of our times.

The woman who does her housekeeping as her grandmother did it is just as much out of it to-day as the man who would try to compete with an express train service by running a train of ox teams.

I believe in the domestic woman, and the reason I believe in her is that she seems as a rule to show the best power of adaptability—and that, after all, is the touchstone of real practical usefulness.

I never knew a good business woman who didn't make a good housekeeper—when she had sense enough to put her mind on it.

I never knew a girl who couldn't and wouldn't do a thing at home who ever could or would do a thing away from home.

Common sense and brains—that's the whole business, Mr. Schwab.—From the New York American.



## Sad Words.

Of all sad words  
These are the worst:  
"Back to the bench!  
You're out on first!"  
—Washington Star.

## Where the Kissing is Done.

Patience—"What is the limousine?"  
Patrice—"Why, the limousine is the conservatory of an automobile."  
—Yonkers Statesman.

## Feline.

Miss Jenkins—"How do you like my new motor car?"  
Miss Wilkins—"I think it suits you splendidly—especially the mask and goggles."  
—Chicago Journal.

## At the Church Fair.

Miss Gushing—"Oh, Mr. Baldhead, you'll surely take a chance with me!"  
Baldhead (absently)—"No, I've been married twice."  
—Town Topics.

## Certainly Not.

"I wonder who writes all this cheer-up philosophy?"  
"I'm not certain, but I think it is written by the men who haven't anything to worry them."  
—Detroit Free Press.

## A Desirable Quality.

A barrister observed to a learned brother in court that he thought his whiskers very unprofessional.  
"You are right," replied his friend, "a lawyer cannot be too barefaced."  
—Tit-Bits.

## In No Danger.

Hicks—"My hair comes out in handfuls. If it keeps on I'll soon be bald."  
Wicks—"Nonsense! If it keeps on you can never be bald."  
—Philadelphia Inquirer.

## Reconciled.

Husband—"Well, darling, I've had my life insured for \$10,000."  
Wife—"How very sensible of you! Now I shan't have to keep telling you to be so careful every place you go to."  
—Kansas City Journal.

## Unkind.

He (at the ball)—"My dear, the world was but a desert to me before I met you."  
She—"I can readily believe it."  
He (surprised)—"Why?"  
She—"You dance like a camel."  
—Chicago News.

## Synonyms.

"That waiter's an idiot."  
"What's the matter now?"  
"I asked him to bring me a water cracker."  
"Well?"  
"And he brings me an ice pick."  
—Cleveland Leader.

## A Slight Misunderstanding.

"Do you take any periodicals?" asked the new clergyman on his first round of parish visits.  
"Well, I don't," replied the woman; "but my husband takes 'em frequent. I do wish you'd try to get him to sign the pledge."  
—Judge.

## Begging Off.

Dumley—"Say, you'd better take something for that cold, old man. Now—"  
Wise—"Don't offer me any more, please. I've taken too much already."  
Dumley—"Too much what?"  
Wise—"Advice."  
—Philadelphia Press.

## Facts in the Case.

"So," jeered the friend as he watched the wreck before him, "you boasted nothing could happen to unseat you."  
"Yes," faintly returned the fallen rider, floundering under his kicking steed, "this is, indeed, a horse or me."  
—Baltimore American.

## Juvenile Philosophy.

"Pa, did you have to ask ma more than once to get her to promise to be yours?"  
"Yes, I think I asked her four or five times."  
"Gee! I guess you didn't get her much time to think between askings, did you?"  
—Chicago Record-Herald.

## Small Choice.

"I don't know," said the man who always fears the worst, "whether the country is more in danger at the hands of trust-promoters or self-seeking politicians."  
"Yes," answered Mr. Sirius Barker. "It's hard to tell which is worse—swollen fortune or a swelled head."  
—Washington Star.

## A Sleepless Night.

"These automobiles are a nuisance," growled Dusty Dennis, as he frowned at a passing touring car.  
"What's de matter, pard?" asked Gritty George. "One of dem run you down?"  
No, but last night dey put me in a cell with a chauffeur, and I couldn't sleep for de smell of gasoline."  
—Chicago News.

# THE PULPIT.

A SCHOLARLY SUNDAY SERMON BY DR. C. S. MACFARLAND.

Theme: Jesus' Imperial Spirit.

Brooklyn, N. Y.—In the Park Congregational Church, Eighth avenue and Second street, Sunday morning, the Rev. Charles S. Macfarland, Ph. D., of the Congregational Church of South Norwalk, Conn., author of "The Infinite Affection," and other works, preached on "The Imperial Spirit of Jesus." The texts were from John 14:27: "Peace I leave with you; My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 16:33: "In the world ye shall have tribulation; but be of good cheer. I have overcome the world." Matthew 10:34: "Think not that I am come to send peace on earth; I came not to send peace, but a sword." Dr. Macfarland said:

Jesus is reassuring His disciples. He says to them: Be courageous, be bold, overcome the temporal life. He means the temporal life. Be masters, He says over that life; let your spirits overcome it. What a sublime picture! There He is, awaiting the end. He is going down to apparent defeat, to human eyes. His life seems nought. The cross awaits Him, a cross between the crosses of two thieves. Barabbas is to be chosen instead of Himself. He no longer has any followers, except those faithful few, and even they are trembling, fearful and ready to flee. Yet He utters these strangely contradictory words, "I am the Master of the world."

We see here also the moral grandeur of Jesus, the translation of His personality and His inner life into terms of moral power. As He was the great thinker, so He was the noble liver of the race. As He gains the mastery of lofty minds, so He is the sovereign of all noble lives.

His splendid life is now centering in the cross toward which it has been leading. From the beginning He has seen the end. Behind Him is a long trail of moral strength. From Him goes the impression of a sovereign personality. He is the supreme example of noble living, for the manhood of our day, with its alternating bravery and cowardice, with its noble resolve and weak compliance. Jesus becomes, first, the shamer and then the inspirer of human living.

Having in some measure apprehended the splendid mind of the Master and gathered something of the moral grandeur of His life, we seek to discover the hidden secret of His outward splendor. Let us try to look into His soul and discover the meaning of this majestic, brave, strong, impellingly attractive manhood. Look again at our text, recall the situation under which it was uttered, remember that He is facing a cross, listen to His words: "Peace I leave unto you." "Be full of confidence." "I have conquered the world."

Another strange thing is the contradiction of the Master. For upon another occasion did He not say, "Think not that I am come to send peace on the earth; I came not to send peace, but a sword." How are we to explain the paradox of these two contradictory texts? Shall we avow ourselves of the liberty of criticism and say that one appears in the Synoptic Gospels and is historical, while the other appears in the Fourth Gospel and is unhistorical? Shall we decide that one of them is an interpolation? This is altogether too easy and ready a method. Let us wait and see if we may not bring them into harmony.

First of all let us look at the second text and see how true it is. He sent those disciples forth into the world. Did not they find the sword? Their story is a continuous one of persecution, imprisonment, death. If there was the one thing they did not find it was peace. Peter and John began at Jerusalem. They were told that they must not speak or teach in the name of Jesus. They went out, prayed for courage and went to preaching again. For it they were beaten with stripes. They received their hundredfold reward "with persecutions."

What mockery are Jesus' words to Him: "Peace I leave with you." How fortunate if the Fourth Gospel were written very late and is unreliable! Does it not make our Lord guilty of false prophecy?

The story goes on through succeeding ages. The successors of these disciples live and die in Roman catacombs and caves. They are hunted, hungered, despised, persecuted, suffering unto death. How it must have mocked them: "Peace I leave with you." Jesus bequest was broken, or at least this codicil revoked.

But even all this is less perplexing than the utterance coming from the lips of the man who spoke it. Was it a mistake or prophecy of Jesus? Because His own life was so calm and peaceful did He suppose that His disciples' would be also? Look for a moment at the life of the man from whose lips these words come. Follow Him in His weariness, in His rejection, in His disputes with carping critics, with His misunderstanding and quarrelling disciples. Not a place to lay His head. Go with Him on the mountainside at night. Witness Him in the Garden, where He sweat, as it were, great drops of blood. Behold Him on Calvary between thieves. Watch Him crowned with thorns, buffeted, spat upon, mocked in disdain. What a contrast and contradiction are His words: "Peace I leave with you; My peace I give unto you." Evidently we must accept the prophecy of our second text and deny the truth of the first.

Before doing so let us go back and look at those disciples again and behold another aspect of their life. Peter is there, it is true, in prison. But we read about the presence of an angel of the Lord and of a light in the midst of the darkness. Think of some of those little gatherings in the upper rooms with the breaking of bread and prayers. Look at Paul with his visions all full of beauty. Read his epistles, vibrant with joy and hope and faith. On the sinking ship he is the one buoyant spirit of them all. He goes into the midnight prison again where he sits thrust in the lower ward with his feet fast in

the stocks, and you hear him, with Silas, singing hymns.

Go back again and look at the life of Jesus. Look beyond the outward vicissitudes. Seek to penetrate to the inner consciousness of the suffering man. There is no thought of pessimism in His Gospel. He is ever lighted up by faith and hope and joy. Behold Him before Pilate! His countenance is untroubled. Pilate is the disturbed and restless one; the troublesome dreams were those of the chamber of his household.

Our paradox is partly solved. Both prophecies are true. He did send a sword on earth. He did at the same time leave His bequest of peace.

But our real question is not answered. Is it true of human life in general? When has come the finest literature, the literature of peace, joy, light, hope, inspiration, triumph? Has it come from men whose lives were free from suffering, pain and disappointment? Sometimes, perhaps, but not very often. It has not come from those who lived in kings' palaces and wore soft raiment. Most of it has come out of the depths of dungeon, from blind poets, from disease-racked bodies.

Jesus' prophecy is true. The reason it did not seem to be true was because we did not read it right. Read it again: "Peace I leave with you; My peace I give unto you." My peace. "Not as the world."  
It means that this outward life is not our real life. It means that our outward and inward life are in large measure independent of each other. It means that true peace does not come from external situations, but from something that is within us; our inward sense of our rightness with God, our consciousness of true purpose and true heart.

It means the estimate of things by a view from above. It means that Heaven is not a place to go to, but a condition to attain. It means that a man, within himself, may be like one enrolled in the cotort of his home while the storm rages outside. The ultimate victory of human life is this triumph of the inward spirit over the outward life.

I am trying to give to men a vital meaning for the cross. Look at the Master this morning, fresh from Gethsemane, facing that cross, with not one brave soul to stand by Him to the end. Hear again the calm, majestic utterance, "I have conquered the world." Imagine yourself there with the disciples, facing their life, and hear Him as He says to you, "You may suffer and yet dwell upon sublime heights." "The storm of ruin may come and yet there need never be any trace of the spirit." It was just what He had been saying all along to them, "I will give you rest." He looked out on the city of His day; He saw men as we see them today, racing each other for wealth, looking upon each other with mutual suspicion. He was saying to them, "Do not be like the frail craft, like the little steam yacht; be like the great ocean steamer with her iron hull, as she moves on her way with her ponderous throbs; do not let yourself be tossed about upon the ocean, but ride through her billows." He was bidding men as He bids you men to-day to seek and possess the great ultimate realities of life. He was saying, "Forget to watch your little engines and look out upon the ocean and up into the sky."

Do not guard your business, your paltry pleasures and little interests while you forget to think about the deep things of life. Try this morning to catch His spirit as did the great Apostle Paul, who learned how to abound and also how to be abased, to rejoice in adversity and to let all the experiences of life give their lessons and their strength. Do not long for some soft pine-laden balmy southern air, but be made stronger by the bleak winds of the rock-bound coast. Get hold of something that is beyond the reach of men, some joy which no man taketh from you. Be like the rock unmoved by the surging of the waters. When stricken down, rise again mightier than before. Such is the voice of these great gospels.

My dear men (and women), the peace of Jesus Christ does not come through some mythical contemplation, nor through some vague experience. It comes by our sharing of the spirit of the Master, by the earnest following of duty, the noble facing of responsibility, the bold confronting of difficulties, the patient bearing of calamity, the quiet endurance of persecution, the brave carrying of sorrow and the prayerful sanctifying of our joys. Gethsemane and Calvary are the price of this spirit. Rest can only follow labor. The overcoming of outward things is the condition of inward peace.

You men here, you young men here, religion is not simply something for women, or for you when you are sick or dying. In those closing days of Jesus they left this noble man to be admired and worshiped by a few faithful women. So you men have done; but now I ask you, do it humbly, do it modestly, do it knowing that you are not worthy to unloose the latchet of His shoes, but be His disciples, admire His character, do things "for His sake," give Him a great, manly affection.

## Objects For Prayer.

A man who stood out among men as the embodiment of all that is clean, noble, gentle, humble and strong was Major Whittle, the Bible teacher and evangelist. Written on the fly-leaf of his Bible were these objects of daily prayer for himself. This may tell the secret of his noble character.

To be kept from carnality and lusts of the flesh.

To be delivered from a man-fearing spirit.

To be delivered from vanity and conceit.

To be made pure in imagination and thought.

To have a deeper conviction of sin.

To love the Lord Jesus Christ more devotedly.—Pacific Baptist.

Sustaining.  
A man conscious of enthusiasm for worthy aims is sustained under petty hostilities by the memory of great workers who had to fight their way, not without wounds, and who hover in his mind as patron saints, invisibly helping.—George Elliot.

The Right is Resistance.  
To insist on right is always to resist the devil.



INTERNATIONAL LESSON COMMENTS FOR OCTOBER 11.

Subject: God's Promises to David, 1 Chron. 17—Golden Text, 1 Kings 8:56—Commit Verses 13, 14—Read 2 Sam. 7 and Ps. 89.

TIME.—1042 B. C. PLACE.—Jerusalem.

EXPOSITION.—"I have been with thee whithersoever thou wentest," vs. 1-10. Nathan took it for granted without consulting God that David's proposition to build a house for God would be acceptable unto Him. But God set Nathan right "the same night." In the first instance Nathan had spoken out of his own judgment, but now "the word of the Lord" came unto him. God will make His will known to those who sincerely desire to know it (Am. 3:7). Jehovah speaks of David as "My servant," but refused to permit him to build a house for Him. God accepts one kind of service from one man and another kind of service from another man. The prime reason why God would not permit David to build His temple was because he had been a man of war and blood (ch. 22:7, 8; 23:3). Jehovah is the "God of peace." Israel had been pilgrims dwelling in tents and wandering from place to place; and Jehovah had dwelt in a tent with them. He had "walked with all the children of Israel" (cf. 2 Cor. 6:16; Rev. 2:1). God has never complained at sharing His people's experience nor suggested to any of the judges that they should build an house of cedar for Him. God appreciated the love that prompted David to offer to build an house for Him, though He was obliged to decline the offer. He had done great things for David, exalting him from the lowliest position to the most exalted. It is ever God's way to exalt the lowly to a position among the highest (Ps. 113:7, 8; Lu. 1:52). Many of those who are to-day among the obscurest on the earth will some day sit among princes. God took David from being a ruler of sheep to be a ruler of His people. Fidelity in the humbler position had fitted him for the higher position. But not only had God exalted David to this position. He had also "been with thee whithersoever thou wentest" (cf. 1 Sam. 18:14; 2 Sam. 22:30, 34, 38). And He promises to be with us also (Matt. 28:20). He had cut off his enemies and made for him a great name, and that He did for us (Isa. 55:3). What God did for David is only a faint suggestion of what God can and will do for all who are in Christ (Eph. 1:18-22). God declared to David His purpose not only regarding himself, but also regarding all Israel. This purpose of grace as announced in v. 10 had a partial fulfillment in the days of Solomon, but its complete fulfillment lies still in the future. It will be fulfilled to the very letter (Jer. 24:6; Ez. 37:25, 27; Am. 9:14, 15; Isa. 60:18; Ez. 38:24).

Israel's history has been one of persecution and suffering, but it will not always be so. Its temporary triumph under David and Solomon was but a faint type of the triumph that is to be theirs (Zech. 8:23). Prepare for the day when the Lord cometh again.

II. I Will Raise Up Thy Seed After Thee, 12-16. Jehovah's goodness to David would not end with his departure from this world. He should sleep with his fathers, not die (cf. 1 Thess. 4:14), but his seed that proceeded from himself should follow him upon the throne. Two precious "I wills" are to be noted: "I will raise up," "I will establish." The immediate and partial fulfillment of this promise was in Solomon (1 K. 8:20; 5:5; 1 Chron. 22:9, 10; 28:6-10). But the final and complete fulfillment is in Jesus Christ (Ps. 69:29; Isa. 9:6, 7; 11:1-3, 10; Matt. 22:42-44; Acts 2:30). "He shall build Me an house," refers, of course, primarily to the building of the temple by Solomon, but that temple was only a type of the true temple, the habitation of God. The seed of David who is building that is Jesus Christ (Zech. 6:12, 13; Matt. 16:18; Lu. 1:31-33; 1 Pet. 2:5; Eph. 2:22). Of Christ's kingdom God says, "I will establish His throne forever" (cf. Isa. 9:7; Lu. 1:32, 33; Gen. 49:10; Ps. 45:6, 7, 17-19; 89:33, 37; Dan. 2:44; 7:14; Heb. 1:8; Rev. 11:15). In a sense it would be true of Solomon's kingdom that Jehovah would establish it forever (1 Chron. 28:7). "I will be His Father, and He shall be My Son" is true in the fullest sense only of Jesus (Heb. 1:5; Matt. 3:17). Yet even this was true in a sense of Solomon (1 Chron. 28:6). "If he commit iniquity, etc.," applies primarily to Solomon, but Jesus entered into the place of the son (2 Cor. 5:21), and this about the consequences of the sin of David's seed is applicable to Him (cf. Acts 13:34-37). "With the stripes of the children of men," with paternal chastisement, would Jehovah chasten Solomon, if he went astray. Solomon did go far astray, and God chastened him and brought him back. Every child of God at some time needs such chastisement. Blessed is he who receives it (Deut. 8:5; Job 5:17; Ps. 94:12, 13; Prov. 3:11, 12; Jer. 30:11; Heb. 12:5-11; Rev. 3:10). God's severest chastisements of His people are entirely different from His judgments upon the world (1 Cor. 11:30-32). Was Solomon ever restored to God's favor? Verse 13 answers the question. Jehovah's love to David secured the perpetuity of His house and city (1 K. 11:13, 34-36; Isa. 37:35).

Says the Desert News: The common house fly, once regarded as a merely harmless but annoying creature, bids fair, with the progress of knowledge as to its real habits and possibilities for evil, to be regarded as one of the worst enemies of mankind. In his place the fly is a good scavenger. But his place is never on the inside of the dwelling house and much less upon the dining room table at meal time.